

STUDY HELPS

GRAMMATICAL NOTATIONS

DEFINITIONS OF THE GRAMMATICAL CATEGORIES

1. The **Active Voice** represents the action as being accomplished by the subject of the verb: *árti ginōskō ek mérour, tóte dé epignōsomai, kathōs kaí epegnōsthēn*, "now I know in part; but then shall I know even as also I am known" ([1 Cor 13:12](#)). In Greek it is to be distinguished from the **Middle Voice** ([50](#)) and **Passive Voice** ([60](#)). See also [95](#).
2. The **Adjective (aj)** is a word which modifies a noun by describing certain properties or qualities of the noun. An adjective can be attributive: *pán déndron agathón karpous kalous poiei*, "every good tree bringeth forth good fruit" ([Matt 7:17](#)). It can also be predicative, following an explicit or implied verb of being: *di' hēs emarturēthē einai díkaios*, "by which he obtained witness that he was righteous" ([Heb 11:4](#)). See also [77](#).
3. The **Adjectival Noun (ajn)** is an adjective used as a noun: *tón hélion autoú anatéllei epí ponērous kaí agathous*, "he maketh his sun to rise on the evil and the good" ([Matt 5:45](#)). See also [2](#), [51](#).

4. The **Adverb (ad)** is a word which qualifies the meaning of a verb by indicating the time, place, or manner in which its action is accomplished: *ekeí estaúrōsan autón*, "there they crucified him" ([Luke 23:33](#)). An adverb can also be used to qualify the meaning of an adjective or another adverb: *echárēsan charán megálēn sphódra*, "they rejoiced with exceeding great joy" ([Matt 2:10](#)).
5. **Anarthrous (an)** refers to a word or group of words which appear without a definite article (*ho, he, tó* [[3588](#)], the). Greek has no indefinite article, "a" or "an" in English. Sometimes it is best to translate an anarthrous word by supplying "a" or "an" before it. In fact, due to reasons of English style or Greek idiom, the word "the" is even an appropriate translation in some cases. However, there are many times when supplying an article would be incorrect. Anarthrous constructions are most often intended to point out the quality of something: *Toigaroun kai hēmeis, tosouton échontes perikeímenon hemín néphos martúrōn*, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses" ([Heb 12:1](#)). See also [24](#).
6. The **Aorist Tense** is used for simple, undefined action. In the indicative mood, the aorist tense can indicate punctiliar action (action that happens at a specific point in time) in the past. It must be distinguished from the **Imperfect Tense (44)** which denotes continuous action in the past. With few exceptions, whenever the aorist tense is used in any mood other than the indicative, the verb does not have any temporal significance. In other

words, it refers only to the reality of an event or action, not to the time when it took place. See also [95](#).

AORIST IMPERATIVE The aorist imperative denotes a command, request, or entreaty. Unlike the **Present Imperative** ([80](#), [81](#)), it does not involve a command or entreaty for continuous or repetitive action. Instead, it is often used for general exhortations and for things that must be begun at that very moment. See also [6](#), [43](#).

7. The Aorist Imperative Active (aima): *nēpsate, grēgorēsate*, "Be sober, be vigilant" ([1 Peter 5:8](#)). See also [1](#).
8. The Aorist Imperative Middle (aipm): *eípé te ho ággelos prós autón, Perízōsai kaí hupódēsai tá sandáliá sou*. "And the angel said unto him, Gird thyself, and bind on thy sandals" ([Acts 12:8](#)). See Also [50](#).
9. The Aorist Imperative Passive (aipp): *genēthētō tó thélēmá sou*, "Thy will be done" ([Matt 6:10](#)). See also [60](#).

AORIST INDICATIVE The aorist indicative expresses action that is not continuous. It does not specify the relative time of the action to the time of speaking. See also [6](#), [45](#).

10. The Aorist Indicative Active (aina): *tó chrísma hó elábeta ap' autoú*, "the anointing which ye have received of him" ([1 John 2:27](#)). See also [1](#).
11. The Aorist Indicative Middle (ainm/aom): *eis hón ebouleúsanto*, "into the which they were minded" ([Acts 27:39](#)). See also [50](#).

12. The Aorist Indicative Passive (ainp/aop): *kaí parachréma anōrthōthē*, "and immediately she was made straight" ([Luke 13:13](#)). See also [60](#).

AORIST INFINITIVE The aorist infinitive refers to punctiliar action, and not continuous action (as with the Present Infinitive). Furthermore, it does not signify the time of action. See also [6](#), [46](#).

13. The Aorist Infinitive Active (ainf): *éxesti toís sábbasin, agathopoiēsai ē kakopoiēsai*, "Is it lawful on the sabbath days to do good or to do evil" ([Luke 6:9](#)). See also [1](#).

14. The Aorist Infinitive Middle (aifm): *apóthesthai humás . . . tón palaión ánthrōpon*, "That ye put off . . . the old man" ([Eph 4:22](#)). See also [50](#).

15. The Aorist Infinitive Passive (aifp): *kaí apenechthēnai autón hupó tón aggélōn*, "and was carried by the angels" ([Luke 16:22](#)). See also [60](#).

16. The Aorist Middle (aom/ainm) represents non-continuous action by the subject as acting upon himself or concerning himself: *anechōrēse, kaí apelthōn apégxato*, "and departed, and went and hanged himself" ([Matt 27:5](#)). See also [6](#), [50](#).

AORIST PARTICIPLE The aorist participle expresses simple action, as opposed to continuous action which would be expressed by the Present Active Participle ([58](#)). It does not in itself indicate the time of the action. However, when its relationship to the main verb is temporal, it usually signifies action prior to that of the main verb. See also [6](#), [57](#).

17. The Aorist Participle Active (apta): *eipōn dé taúta, kaí labōn árton, eucharístēse tō theō enōpion pántōn*, "And when he **had** thus **spoken**, he **took** bread, and gave thanks to God in presence of them all" ([Acts 27:35](#)). See also [1](#).

18. The Aorist Participle Middle (aptm): *allá apotaxámenos autoís exélthon eis Makedonían*, "but **taking** my **leave** of them, I went from thence into Macedonia" ([2 Cor 2:13](#)). See also [50](#).

19. The Aorist Participle Passive (aptp): *oudé éíneken tou ádikēthéntos*, "nor for his cause that **suffered** wrong" ([2 Cor 7:12](#)). See also [60](#).

AORIST SUBJUNCTIVE This tense in the three voices differs from the **Present Subjunctive (psa)** and the **Present Subjunctive Middle/Passive (psmp)** by referring to simple, undefined action, as opposed to continuous or repeated action. See also [6](#), [94](#).

20. The Aorist Subjunctive used as an Imperative (aosi) usually forbids an action which is not in progress, and thus commands that it not be started: *kaí mē eisenégkēs hēmás eis peirasmón*, "And **lead** us not into temptation" ([Luke 11:4](#)). For the command to stop something already in progress, see the **Present Imperative (80)**. See also [1](#), [6](#), [94](#).

21. The Aorist Subjunctive Active (asba): *hína agnísōsin heautoús*, "to **purify** themselves" ([John 11:55](#)). See also [1](#).

22. The Aorist Subjunctive Middle (asbm): *eán mē pugmē nípsōntai tás cheíras*, "except they **wash** their hands off" ([Mark 7:3](#)). See also [50](#).

23. The Aorist Subjunctive Passive (asbp): *ho nikōn ou mē adikēthē ek tou thanátou tou deutérou*, "He that overcometh shall not be hurt of the second death" ([Rev 2:11](#)). See also [60](#).
24. The Definite Article (art) in Greek is sometimes translated with the English definite article "the." However, the function of the two is quite different. In English, the definite article serves merely to particularize, to refer to a particular object. In Greek, however, it serves to emphasize, in some way, the person or thing it modifies. Hence, in most cases, the definite article in Greek serves to identify: *di' hupomonēs trechōmen tón prokeímeōnon hémin agōna*, "and let us run with patience the race that is set before us" ([Heb 12:1](#)). The term "articular" refers to a word or group of words which appear with a definite article (*ho, he, tó* [[3588](#)], the). There is perhaps no other part of Greek grammar where the Greek idiom differs so greatly from the English. For instance, an English grammarian would never place the definite article before a proper noun (e.g., the "Thomas"), though in Greek it is very common. Recognizing the significance of the presence or absence of the definite article requires the most intimate knowledge of the Greek language. Contrast the use of articular constructions with anarthous constructions which refers to quality. See also [5](#).
25. The Articular Infinitive with the Preposition *diá* (aid) is used with the accusative article to denote cause: *diá tó éinai autoú phílon*, "because he is his friend" ([Luke 11:8](#)). See also [24](#), [46](#), [78](#).

26. The Articular Infinitive with the Preposition **eis** (**aies**) is used with the accusative article and usually denotes purpose: *eis tó thanatōsai autón* "[in order] to put him to death" ([Mark 14:55](#)). See also [24](#), [46](#), [78](#).
27. The Articular Infinitive with the Preposition **en** (**aie**) is used with the dative article and usually expresses the time at which something occurs. It is usually translated with the English words "while" or "when": *en dé tō hupágein autón*, "But as [while] he went the people thronged him" ([Luke 8:42](#)). See also [24](#), [46](#), [78](#).
28. The Articular Infinitive with the Preposition **metá** (**aime**) is used with the accusative article and indicates subsequent action. It is often translated with the English word "after": *metá dé tó paradothēnai tón Iōánnēn*, "Now after that John was put in prison" ([Mark 1:14](#)). See also [24](#), [46](#), [78](#).
29. The Articular Infinitive with the Preposition **pro** (**aip**) is used with the genitive article and indicates antecedent action. It is translated with the English word "before": *tē dóxē hē eíchon pró tou tón kósmōn einai pará soí*, "the glory which I had with thee before the world was" ([John 17:5](#)). See also [24](#), [46](#), [47](#), [78](#).
30. The Articular Infinitive with the Preposition **pros** (**aipr**) is used with the accusative article and usually denotes purpose: *prós tó dúnasthai humás*, "[in order] that ye may be able" ([Eph 6:11](#)). See also [24](#), [46](#), [78](#).

31. The **Comparative Degree (cd)** is used, with adjectives and adverbs, only when two items are being compared. There are four different degrees: positive (e.g., good); comparative (e.g., better); superlative (e.g., best); and emphatic superlative (e.g., very best). The positive degree is used of one thing without relation to any other. The superlative degree is used when three or more things are being compared. There is no Greek form for the superlative degree with relative meaning. However, in the Greek New Testament there is a tendency for each degree to be used in the place of the next higher degree. Hence, the positive degree can be used with the comparative meaning, the comparative with the superlative meaning, and the superlative with the emphatic superlative meaning. Thus, in [1 Cor 13:13](#), the construction *meízōn dé toutōn hē agápē*, should be translated "the **greatest** of these is charity," since three items are being compared.
32. The **Demonstrative Pronoun (depro)** is used to distinguish one object or person from other objects or persons. There are two demonstrative pronouns used in the New Testament. The first of these pronouns, most often translated "this, this one" (*houtos, autē, touto*), is used to point out objects or persons nearby in space or time: *houtos estin ho huiós mou ho agapētós*, "This is my beloved son" ([Matt 17:5](#)). The other pronoun, most often translated "that, that one" (*ekeinos, ekeine, ekeino*), is used in connection with more remote objects or persons: *kaí en ekeinē té nuktí epíasan*

oudén, "and **that** night they caught nothing" ([John 21:3](#)). See also [72](#).

33. The **Emphatic Future Negative (efn)** is indicated by the negative particles *ou*, "not," and *mē*, "not," which are used together to emphasize the negation. It is normally used with the aorist subjunctive, but sometimes it accompanies a future indicative to indicate strong future negation: *kaí ou mē eisélthē eis autén pán koínoun*, "And there shall **in no wise** enter into it anything that defileth" ([Rev 21:27](#)).
34. The **Emphatic Personal Pronoun (epn)** is used when emphasis is being placed on a person, and is especially useful when the subject of a verb is being emphasized. Since the verb endings in Greek indicate person and number, a personal pronoun is usually not expressed as a separate word. Hence, when a pronoun is used, it calls special attention to the subject: *egó dé légō humín*, "But, I [**myself**] say to you" ([Matt 5:22](#)). See also [72](#).

FUTURE TENSE Though on occasion the future tense may refer to linear action, it almost always refers to punctiliar action. However, the emphasis is always on the fact that the action will take place in the future, not what kind of action is represented. See also [95](#).

35. The **Future Active (ft)**: *tóte hoi díkaioi eklámpsousin hōs ho hēlios*, "Then **shall** the righteous **shine forth** as the sun" ([Matt 13:43](#)). See also [1](#).
36. The **Future Middle (fm)**: *kaí tí airēsomai ou gnōrízō*, "what I **shall choose** I wot not" ([Phil 1:22](#)). See also [50](#).

37. The Future Passive (fp): *ho dé agapōn me, agapēthēsetai hupó tou patrós mou*, "he that loveth me shall be loved of my Father" ([John 14:21](#)). See also [60](#).

FUTURE INFINITIVE The future infinitive refers to a simple, undefined action expected to occur in the future. See also [35](#), [46](#).

38. The Future Infinitive Active (finf): *mē eiseleúsethai eis tēn katápausin*, "they should not enter into his rest" ([Heb 3:18](#)). See also [1](#).

39. The Future Infinitive Middle (fifm): *theōrō hóti metá húbreōs . . . mēllein ésethai tón ploún*, "I perceive that this voyage will be with hurt . . ." ([Acts 27:10](#)). See also [50](#).

FUTURE PARTICIPLE The participial mood does not in itself indicate the time of action. The future participle is used to denote an action that is subsequent to that of the main verb in the sentence. See also [35](#), [57](#).

40. The Future Participle Active (fpta): *ídōmen ei érchetai ēlías sōsōn auton*, "let us see whether Elijah will come to save him" ([Matt 27:49](#)). See also [1](#).

41. The Future Participle Middle (fptm): *ou tó sōma tó genēsómenon speíreis*, "thou sowest not that body that shall be" ([1 Cor 15:37](#)). See also [50](#).

42. The Future Participle Passive (fptp): *eis martúrimon tōn lalēthēsóménōn*, "for a testimony of those things which were to be spoken after" ([Heb 3:5](#)). See also [60](#).

43. The Imperative Mood is used to give a command: *húpage, seautón deíxon tō hieréi*, "go thy way, show thyself to the priest" ([Mark 1:44](#)); an exhortation: *poiēsate oún karpóús axíous tēs metanoías*, "Bring forth therefore fruits meet for repentance" ([Matt 3:8](#)); or an entreaty: *tón árton hēmón tón epioúsiōn dídou hē mín tó kath' hēméran*, "Give us day by day our daily bread" ([Luke 11:3](#)). See also [7-9](#), [20](#), [62](#), [80](#), [81](#), [95](#).
44. The Imperfect Tense (ipf) is only used in the indicative mood and refers to continuous or linear action in past time. It is distinguished from the aorist indicative which conceives of an action in past time as simply having taken place, without further defining it: *kaí hoi óchloi ezētoun autón*, "and the people sought [i.e., were continuously seeking] him" ([Luke 4:42](#)). See also [45](#), [95](#).
45. The Indicative Mood makes an assertion of fact and is used with all six Greek tenses. It is the only mood in which distinctions can regularly be made about the time when an action occurs: *all' egenēthēmen épioi en mésō humón*, "But we were gentle among you" ([1 Thess 2:7](#)). See also [95](#).
46. The Infinitive (inf) is a verbal noun. In Greek it has many more uses than it does in English, most of which are idiomatic and difficult to translate properly. In many instances, the infinitive is translated using the English word "to": *kaí élthomen proskunēsai autō*, "and are come to worship him" ([Matt 2:2](#)). See also [13-15](#), [25-30](#), [38](#), [39](#), [47](#), [66-68](#), [85-87](#).

47. The **Infinitive with a Genitive Article (infg)** frequently denotes purpose. Hence, it is translated like the **Articular Infinitive with the Preposition eis (26)** and the **Articular Infinitive with the Preposition pros (30)**, but unlike them does not have a preceding preposition: *zēteín tó paidíon tou apolésai autó*, "will seek the young child [in order] to destroy him" ([Matt 2:13](#)). See also [24](#), [46](#).
48. The **Indefinite Pronoun (idpro)** is simply a pronoun that does not refer to any specific person or persons. It corresponds to the English indefinite pronoun: *pōs légousi tines en humín hótí anástasis nekrōn ouk éstin*, "how say some among you that there is no resurrection of the dead?" ([1 Cor 15:12](#)). See also [72](#).
49. The **Interrogative Pronoun (inpro)**, translated by English interrogative pronouns "who" or "which": *tís ára meízōn estín en té basileía tōn ouranōn*, "Who is the greatest in the kingdom of heaven?" ([Matt 18:1](#)). See also [72](#).
50. The **Middle Voice** represents the subject as acting in some way upon himself or concerning himself. Since English does not have a middle voice, it is usually difficult to translate the middle voice into English: *árti ginōskō ek mérōus tóte dé epignōsomai, kathōs kaí epegnōsthēn*, "now I know in part; but then shall I know even as also I am known" ([1 Cor 13:12](#)). See also [95](#).
51. A **noun (nn)** is the name of a person, place, or thing. Greek nouns have cases and declensions which indicate their function in a sentence. A

noun in the nominative case is the subject or subject complement of the verb: *Ouk ep' ártō mónō zēsētai ánthrōpos*, "Man shall not live by bread alone" ([Matt 4:4](#)); the genitive case primarily indicates possession, source, or separation and often includes the English word "of" in its translation: *ou gár thelēmati anthrōpou ēnéchthē poté prophēteía*, "For the prophecy came not in old time by the will of man" ([2 Peter 1:21](#)); the dative case is primarily the case of the indirect object: *tóte légei tō anthrōpō*, Then saith he to the man ([Matt 12:13](#)); A noun in the accusative case is usually the direct object of the verb: *hōs basanismós skorpíou, hótan paísē ánthrōpon*, "as the torment of a scorpion, when he striketh a man" ([Rev 9:5](#)); the vocative case is the case of direct address: *eípen autō, ánthrōpe, aphéōntai soi hai hamartíai sou*, "he said unto him, Man, thy sins are forgiven thee" ([Luke 5:20](#)). While these are the normal functions of each case, there are exceptions and other uses for each. For instance, the meaning of some prepositions is greatly affected by the case of the noun or pronoun that is their object (see [78](#)).

52. A Cardinal Number (nu) is a number used to express quantity, not order, and may serve as a noun, pronoun, adjective, or, in Greek, an adverb ([54](#)): *kaí sú en trisín hemérais egereís autón*, "and wilt thou rear it up in three days" ([John 2:20](#)).
53. An Ordinal Number used as an Adjective (nu,aj) is a number used to express order rather than quantity: *en tē prōtē mou apología oudeís moi*

sumparegēneto, "At my **first** answer no man stood with me" ([2 Tim 4:16](#)). See also [2](#).

54. A **Cardinal Number used as an Adverb (nu,ad)** denotes frequency. Whereas English has separate forms for numbers that serve as adverbs, Greek uses the cardinal number: *prín ḗ dís aléktora phōnēsai, trís aparnēsē me*, "before the cock crow **twice**, thou shalt deny me **thrice**" ([Mark 14:30](#)). See also [4](#).
55. An **Ordinal Number used as an Adjectival Noun (nu,ajn)** is a number used to express order rather than quantity, used as a noun or pronoun: *kaí éstēsan dúo*, "And they appointed **two**" ([Acts 1:23](#)). See also [2](#), [51](#).
56. The **Optative Mood (opt)** is rare in the Greek New Testament. This mood is used in two ways. It may be used to express a wish: *ho theós . . . dōē humín pneúma sophías kaí apokalúptseōs*, "God . . . **may give** unto you the spirit of wisdom and revelation." ([Eph 1:17](#)). It can also introduce an indirect question: *kaí dielogízeto potapós eíē ho aspasmós hoútos*, "and cast in her mind what manner of salutation this **should be**" ([Luke 1:29](#)). See also [95](#).
57. The **Participle** is a verbal adjective. As such, the participle may function as a verb, noun, or adjective in the sentence. It has a wide range of possible meanings, some of which can only be inferred from the context: *ho agathopoiōn ek tou theou estin*, "He **that doeth good** is of God" ([3 John 11](#)).

PRESENT PARTICIPLE The present participle expresses continuous or repeated action. Since in Greek the time of the action represented by participles is relative to the main verb, the present participle is used to signify action that is contemporaneous with the leading verb, whether that action occurs in the past, present, or future. See also [57](#), [79](#).

58. The Present Active Participle (pap):

spoudázontes tēreín tēn henótēta tou Pneúmatos,
"Endeavoring to keep the unity of the Spirit" ([Eph 4:3](#)). See also [1](#), [57](#).

59. The Present Passive/Middle Participle (ppmp):

auxanómenoi eis tēn epígnōsin tou Theoú,
"increasing in the knowledge of God" ([Col 1:10](#)).
See also [50](#), [57](#), [60](#).

60. The Passive Voice represents the subject as receiving the action of the verb. In English, it usually takes a form of the verb "to be" to express the passive: *árti ginōskō ek mérous, tóte dé epignōsomai kathōs kaí epegnōsthēn,* "now I know in part; but then shall I know even as also I am known" ([1 Cor 13:12](#)). See also [1](#), [50](#), [95](#).

61. The Perfect Tense describes an action, or more correctly a process, that took place in the past, the results of which have continued to the present. It has no exact equivalent in English, but is usually translated by using the auxiliary verbs "has" or "have": *Thúgater, hē pístis sou sésōké se,* "Daughter, thy faith hath made thee whole" ([Mark 5:34](#)). See also [95](#).

62. The Perfect Imperative Middle (pfimm) is used to express a strong command or exhortation,

representing the action as already completed, and as remaining in the state of completion: *kaí eípe tē thalássē, Siōpa, pephímōso*, "And said unto the sea, Peace, be still" ([Mark 4:39](#)). See also [43](#), [50](#), [61](#).

PERFECT INDICATIVE It is in the indicative mood that the special meaning and temporal significance of the perfect tense is at its height. However, the context of the Greek may emphasize either the completeness of the action or the finished results. See also [1](#), [45](#), [61](#).

63. The Perfect Indicative Active (pfi): *kaí hoí ouk akēkóasi, sunēsousi*, "and they that have not heard shall understand" ([Rom 15:21](#)). See also [1](#), [45](#), [61](#).

64. The Perfect Indicative Middle (pfim): *kaí béblētai eis tēn thálassan*, "and he were cast [lit. "cast himself"] into the sea" ([Mark 9:42](#)). See also [45](#), [50](#), [61](#).

65. The Perfect Indicative Passive (pfip): *Gúnai, apolélusai tēs astheneías sou*, "Woman, thou art loosed from thine infirmity" ([Luke 13:12](#)). See also [45](#), [60](#), [61](#).

PERFECT INFINITIVE The Perfect infinitive is used almost exclusively in the New Testament in indirect discourse. See also [46](#), [61](#).

66. The Perfect Infinitive Active (pfin): *kreítton gár én autoís mē epegnōkénai tēn hodón tēs dikaiosúnēs*, "For it had been better for them not to have known the way of righteousness" ([2 Peter 2:21](#)). See also [1](#), [46](#), [61](#).

67. The Perfect Infinitive Middle (pfinm): *tó boúlēma tōn ethnōn kateirgásthai* (UBS), "to have carried out the desire of the Gentiles," ([1 Peter 4:3](#), NASB). To the best of our knowledge this is the only place the perfect infinitive middle occurs. See also [46](#), [60](#), [61](#).

68. The Perfect Infinitive Passive (pfinp): *Apolelústhai edúnato ho ánthrōpos hoútos*, "This man might have been set at liberty" ([Acts 26:32](#)). See also [46](#), [60](#), [61](#).

PERFECT PARTICIPLE The perfect participle stresses the state brought about by the finished results of the action. See also [57](#), [61](#).

69. The Perfect Participle Active (pfp): *pánta heōrakótes há epoiēsen*, "having seen all the things that he did" ([John 4:45](#)). See also [1](#), [6](#), [57](#), [61](#).

70. The Perfect Participle Middle (pfmp): *all' hupodedeménous sandália; kaí mē endúsasthai dúo chitōnas*, "but be shod with sandals; and not put on two coats" ([Mark 6:9](#)). See also [50](#), [57](#), [61](#).

71. The Perfect Participle Passive (pfpp): *hína kaí autoí ósin hēgiasménoi en alētheía*, "that they also might be sanctified through the truth" ([John 17:19](#)). See also [57](#), [60](#), [61](#).

72. The Pronoun is used in place of a noun. In Greek, there are eight categories of pronouns: the Demonstrative Pronoun ([32](#)), the Emphatic Personal Pronoun ([34](#)), the Indefinite Pronoun ([48](#)), the Interrogative Pronoun ([49](#)), the Personal Pronoun ([73](#)), the Possessive Pronoun

- ([76](#)), the Reciprocal Pronoun ([90](#)), the Reflexive Pronoun ([91](#)), and the Relative Pronoun ([92](#)).
73. The Personal Pronoun (ppro) is found in three persons: *egō eimi tó phōs tou kósmou*, "I am the light of the world" ([John 8:12](#)); *Sú eí ho huiós tou theou*, "Thou art the Son of God" ([Mark 3:11](#)); *autós gár egínōske tí én en tō anthropō*; "For he knew what was in man." ([John 2:25](#)). The third person is found in three genders, exactly as in English: *autós, autē, aúto*; he, she, it. See also [72](#).
74. The Pluperfect Tense (plpf) is like the Perfect Tense ([61](#)), except that the result of the action is also in the past. Even though the English auxiliary verb "had" is most often used to translate a Greek word in the aorist tense, it is also used to translate the pluperfect tense: *hós elēlúthei proskunēsōn eis Ierousalēm*, "(who) had come to Jerusalem for to worship" ([Acts 8:27](#)). See also [95](#).
75. The Plural (pl) number in the Greek New Testament, as in English, refers to two or more persons or objects: *állō dé energēmata dunámeōn*, "to another the working of miracles" ([1 Cor 12:10](#)). See also [93](#).
76. The Possessive Pronoun (popro) in English is not a separate class of pronouns, but simply one of the three cases of a pronoun (nominative and objective being the other two). A similar sense of possession can be obtained in Greek by using the personal pronoun in the genitive case. However, in Greek there are also separate possessive pronoun forms, which are used for greater emphasis. These possessive pronouns occur only in the first and

second persons. *Hē basileía hē emē ouk éstin ek tou kósmou toutou*, "My kingdom is not of this world" ([John 18:36](#)). See also [72](#).

77. The **Predicate Nominative and Adjective (pr)** are those parts of a sentence that makes an assertion about the subject: *Humeís este tó phōs tou kósmou*, "Ye are the light of the world" ([Matt 5:14](#), which uses the predicate nominative). In these cases, the predicate is usually that part of the sentence which follows a form of the verb "to be," *eimí*, which is often omitted in the Greek: *Pneúma ho Theós*, "God is a Spirit" ([John 4:24](#)). Likewise the predicate adjective omits the verb, *Makáριοι hoi katharói té kardía*, "Blessed are the pure in heart" ([Matt 5:8](#)).
78. The **Preposition (pre)** is a word used to relate a noun or pronoun with some other word in the sentence: *Christós hupér hēmōn apéthane*, "Christ died for us" ([Rom 5:8](#)); *Ho . . . pisteúōn tō pémpsantí me . . . metabébēken ek tou thanátou eis tēn zōén*, "He that . . . believeth on him that sent me . . . is passed from death unto life" ([John 5:24](#)).

There are several special uses of the preposition, such as the various types of the articular infinitives (see [25-30](#)). Prepositions are also used in the formation of compound words: *tóte dé epi gnōsomai* (from *epí* and *ginōskō*) *kathōs kai epignōsthēn*, "then shall I know even as also I am known" ([1 Cor 13:12](#)). In this particular case the addition of the preposition *epí* to the original verb

serves to intensify its meaning.

There are some prepositions that occur only with nouns of one case: *mēdení kakón antí kakou* [genitive] *apodidóntes*, "Recompense to no man evil for evil" ([Rom 12:17](#)). Other prepositions can have objects in two or more cases, with each case encompassing different meanings of the preposition: *kaí én metá tōn thēríōn* [genitive], "and was with the wild beasts" ([Mark 1:13](#)); *metá dúo hēméras* [accusative] *tó páscha gínetai*, "after two days is the feast of the passover" ([Matt 26:2](#)).

- 79. The Present Tense in the Indicative Mood (45)** represents contemporaneous action, as opposed to action in the past or the future. In moods other than in the indicative mood, it refers only to continuous or repeated action. See also [95](#).

PRESENT IMPERATIVE The present imperative occurs only in the active and middle voices in the New Testament. In the active voice, it may indicate a command to do something in the future which involves continuous or repeated action or, when it is negated, a command to stop doing something. See also [43](#), [79](#).

- 80. The Present Imperative Active (pim): té**
eleuthería oún hē Christós hēmás ēleuthérōse, stēkete, "Stand fast therefore in the liberty wherewith Christ hath made us free" ([Gal 5:1](#)); *kaí eís ek tōn presbutérōn légei moi, Mē klaíe*, "And one of the elders saith unto me, Weep not" ([Rev 5:5](#)), indicating that the subject had been weeping. See verse four. See also [1](#), [43](#).

81. The Present Imperative Middle (pimm): In the middle voice, the present imperative is used to give a command for something which concerns particularly the recipient of the command:
adiáleíptōs proseúchesthe, "Pray without ceasing" ([1 Thess 5:17](#)). See also [43](#), [50](#), [79](#).

PRESENT INDICATIVE The present indicative asserts something which is occurring while the speaker is making the statement. See also [45](#), [79](#).

82. The Present Indicative Active (pin): *pán déndron agathón karpōús kaloús poieí*, "every good tree bringeth forth good fruit" ([Matt 7:17](#)). See also [1](#).

83. The Present Indicative Middle (pinm): *kaí en kairō peirasmōú aphístantai*, "and in time of temptation fall away" ([Luke 8:13](#)). See also [45](#), [50](#), [79](#).

84. The Present Indicative Passive (pinp): *hétton agapōmai*, "the less I be loved" ([2 Cor 12:15](#)). See also [45](#), [60](#), [79](#).

PRESENT INFINITIVE The present infinitive pertains to continuous or repeated action, without any implications as to when the action takes place. See also [46](#).

85. The Present Infinitive Active (pinf): *hōste tón tuphlón kaí kōphón kaí laleín kaí blépein*, "insomuch that the blind and dumb both spake and saw" ([Matt 12:22](#)). See also [1](#).

86. The Present Infinitive Middle (pifm): *kaí érxanto dialogízesthai hoi grammateís kaí hoi Pharisaíoi*, "And the scribes and the Pharisees began to reason" ([Luke 5:21](#)). See also [46](#), [50](#).

87. The Present Infinitive Passive (pifp): *hētis, archēn laboúsa laléisthai diá tou Kuriou*, "which at the first began to be spoken by the Lord" ([Heb 2:3](#)). See also [46](#), [60](#).

PRESENT SUBJUNCTIVE This tense refers to continuous or repeated action, regardless of when the action took place. The subjunctive mood suggests that the action is subject to some condition. The present subjunctive can be used to give exhortation: *chaírōmen kaí agalliómetha*, "Let us be glad and rejoice" ([Rev 19:7](#)). See also [79](#), [94](#).

88. The Present Subjunctive Active (psa): *hótan dé diókösin humás*, "But when they persecute you" ([Matt 10:23](#)). See also [1](#).

89. The Present Subjunctive Middle/Passive (psmp): *hō eán boulētai ho huiós apokalúpsai*, "to whomsoever the Son will reveal him" ([Matt 11:27](#)). See also [50](#), [60](#).

90. The Reciprocal Pronoun (rcpro) is used in reciprocal constructions, constructions where a plural subject is represented as being influenced by an interchange of the action or idea conveyed by the verb: *hóti esmén allélōn mélē*, "for we are members one of another" ([Eph 4:25](#)). It is declined only in the genitive plural, and is found in the New Testament only in the masculine gender. See also [72](#).

91. The Reflexive Pronoun (rxpro) is used when the action indicated by the verb reflects back upon the subject. Thus the subject of the verb and the pronoun refer to the same person or thing: *kaí emphanísō autō emautón*, "and will manifest myself to him" ([John 14:21](#)). See also [72](#).

92. The **Relative Pronoun (repro)** replaces a substantive mentioned in a previous main clause (known as the antecedent). The relative pronoun agrees with its antecedent in gender and number, but not necessarily in case; the latter depends on the particular function assigned to the relative pronoun: *hós estín eikōn tou theou tou aorátou*, "Who is the image of the invisible God" ([Col 1:15](#)). See also [72](#).
93. The **Singular (sg)** number in Greek, as in English, denotes that there is one of something. Though there is no indefinite article in Greek, an English translation of a singular noun often requires that one be added: *échōn zugón en té cheirí autoú*, "had a pair of balances in his hand" ([Rev 6:5](#)). See also [75](#).
94. The **Subjunctive Mood** makes an assertion about which there is some doubt, uncertainty, or indefiniteness: *eán eípōmen hōti hamartían ouk échomen, heautoús planōmen*, "If we say that we have no sin, we deceive ourselves" ([1 John 1:8](#)). It is closely related to the future tense, which helps to explain the fact that often the uncertainty arises only because the action has not yet occurred: *hína lutrōsētai hē más apó pásēs anomías*, "that he might redeem us from all iniquity" ([Titus 2:14](#)). Compare the **Emphatic Future Negative (33)**. See also [95](#).
95. The **Verb** in Greek has at least five distinct features: **Tense, Voice, Mood, Person, and Number**.

Tense: There are six tenses in Greek-the **Aorist**

Tense (6), the Future Tense (35), the Imperfect Tense (44), the Perfect Tense (61), the Pluperfect Tense (74), and the Present Tense (79).

Voice: There are three voices in Greek-the **Active Voice** (1), the **Middle Voice** (50), and the **Passive Voice** (60). In English, there are only two voices: active and passive.

Mood: There are four moods in Greek-The **Indicative Mood** (45) is used with a statement of fact or a question; the **Subjunctive Mood** (94) is connected with some supposed or desired action; the **Imperative Mood** (43) indicates a command, request, or entreaty; and the **Optative Mood** (56), rare in the New Testament, usually expresses a wish or introduces an indirect quotation.

Person and Number are the same as in English.